



Hierarchy Endorses Catholic Indian League

HUNDREDS HAVE ALREADY JOINED PONTIFICAL HONOURS SUGGESTED

Ottawa (C.C.C.) — The President of the Administrative Board of the Canadian Catholic Conference of Bishops advised the Secretary of the Catholic Indian League that at a recent meeting of the Board the Hierarchy strongly endorsed the Catholic Indian League of Canada.

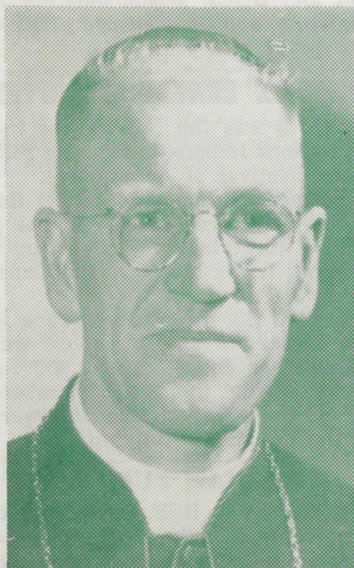
It also favoured the suggestion of outstanding Indians being among Catholics listed for Papal honours from time to time.

The League has been founded on June 27, 1954, at the issue of the National Pilgrimage of the Indians of Canada, in Cap-de-la-Madeleine, P.Q. Its Honorary President is His Exc. Bishop H. Routhier, O.M.I., Vicar Apostolic of Grouard, Alberta.

Among the Bishops who endorse fully the plan made to foster the establishment of the League among the Catholic Indians of Canada, we note Their Excellencies Bishops J. L. Coudert, O.M.I., of Whitehorse, Y.T., A. Jordan, O.M.I., of Prince-Rupert, B.C., H. Belleau, O.M.I., of Moosonee, Ontario, L. Scheffer, O.M.I., of Blanc-Sablon, P.Q., J. M. Trocellier, O.M.I., of Fort Smith, N.W.T.

The Very Reverend Fathers F. O'Grady, O.M.I., O. Fournier, O.M.I., P. Piché, O.M.I., all Provincials of the Oblate Fathers, and representatives of the Jesuit missions of Caughnawaga, St. Regis and Franciscan mission at Maliseet, N.B., have pledged their support.

To date, at least 15 centers have been heard from, namely: Village-Huron, Pointe-Bleue, Betsiamits, and Romaine, in the Province of Quebec, Ogoki, Ontario, God's Lake, Man., Dillon, Sask., Hobbema, Gurneyville, Assumption (Hay River), Lac la Biche and Jossard, in Alberta, Fort Franklin in the N.W.T. and Northwest River, Nfld.

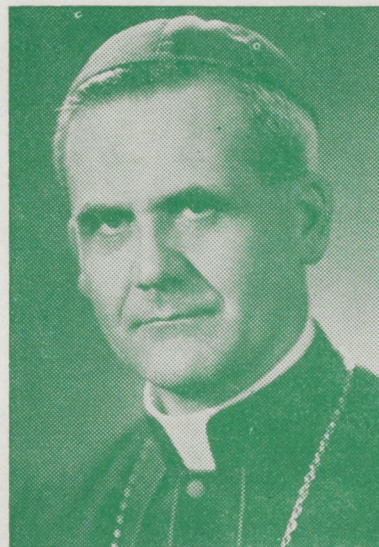


His Exc. Archbishop M. Baudoux, of St. Boniface, Member of the C.C.C. Administration Board.

Bishop Coudert

Bishop Coudert, Vicar Apostolic of Whitehorse, in the Yukon Territory, stated that he endorses the plan to foster the establishment of a League, and that he trusts that our best Catholic Indians in all our missions will, with enthusiasm, join the League from the start. Eventually, when the League becomes properly organized, he hopes that every Catholic Indian worthy of the name, will join.

(Cont. on page 3, col. 1)



His Em. Card. P. E. Leger, of Montreal, (l.) and His Em. Card. C. E. McGuigan, of Toronto, (r.) have strongly endorsed the Catholic Indian League of Canada.



Education and Welfare Boosted by Indian Administration

Ottawa — The Annual Report of the Department of Citizenship and Immigration for the fiscal year ended March 31, 1954, published recently, indicates that the Education and Welfare programme for the Indians of Canada has been quite effective during the fiscal year under review.

The Director of the Indian Affairs Branch, Mr. H. M. Jones, affirms that: "Taking greater advantage of provisions of the Indian Act, Canadian Indians continued to show increasing interest in managing their own affairs and in promoting their own economy during the fiscal year under review."

According to the report this attitude was typified by the work of elected councils, whose competent management of band funds was partially responsible for the growth of the Indian trust fund, and by band housing projects, with Indians providing practically all the labour.

Interest in formal education continued to increase, with a number of students at the Secondary school level or beyond, is also double that of two years ago.

Economic Development

During the 1953-54 fiscal year, 972 homes were built and 2,108 were repaired; on two reserves (Blood, Alberta and Cape Croker, Ontario), the bands operated housing projects at their own expense. Forty saw-mills operated by the Branch in areas where sawn timber is not available, provided many opportunities for local labour.

(Cont. on page 4, col. 1)

Women Play Great Part In Indian Councils

Ottawa — Indian women are taking greater interests in the administration of their reserves; since 1951, an amendment to the Indian Act allowed them to vote and to be elected as Chief or Councillors.

Since then 70 of them are now taking part in Council meetings, either as Chief or Councillor.

Three women have been elected Chief: they are Mrs. Jessie Lumm, Chief of the Hazelton Band, Babine Reserve, in B.C.; Mrs. Grace Vickers, Chief of the Kitkatla Band, Skeena Reserve, and Mrs. Elsie Knott, Mud Lake Reserve, in Ontario.

Mrs. Lumm is 53; she works in an Indian hospital. Mrs. Vickers is a white woman who married an Indian; she is the Chief since 1952; and post mistress at Kitkatla since 1953.

Mrs. Knott, 33, is superintendent of Schools in her district; she drives a bus daily for the school children; she is also director of the Girl Guides and Boy Scouts. Her husband is a member of the band council.



Archbishop J. M. Lemieux of Ottawa, Member of the C.C.C. Board.



His Exc. Bishop John C. Cody, of London, Ontario, President of the C.C.C.

Remembrance of the Indian Pilgrimage — June 1954



The Rt. Honorable L. S. Saint-Laurent, Premier of Canada, greeted 200 Indian pilgrims from Western Canada, on their visit at the Parliament in Ottawa; the Prime Minister is shown here greeting Cecilia Dick of Williams Lake Indian Residential School, B.C.

Eskimo Sisterhood in Alaska

St. Mary's Mission, Alaska. — Across a vast wasteland and tundra, 160 Eskimo students attend St. Mary's Residential Mission School in Western Alaska. The Mission School was begun in 1949, under the supervision of the Jesuit Fathers; the Ursuline Nuns conduct the school.

Last year a sisterhood for Eskimo girls, called the Oblates of Our Lady of the Snow, was founded. Three novices have joined the Order recently: they are Sisters M. Bertha, M. Catherine and M. Cecilia.

151,942 Indians Now In Canada

Canada's population of 15,400,000 includes 151,942 Indians. Citizenship Minister Pickersgill reports in a return tabled in the commons.

The return, for R. Hardy Small (PC—Toronto Danforth), also said there are 2,223 Indians reserves in Canada.

The Indian population in 1949 was 136,407 and in 1944 125,686. The Indian Affairs Branch carries out a survey every five years.

NEW HOMES AT CRESTON

Creston, B.C. — The Indian reservation has seen a complete new village constructed with modernization in homes, living conditions and buildings. The area which will be seeded to lawn gives the appearance of a well planned community.

Indian Handicraft Still Flourishing

WADENA.—That Indian handicraft has not died through the years was proved by George Chaplin, Indian instructor on Fishing Lake Reserve, when he brought to the Wadena News Office a pair of gauntlet gloves made for him by a treaty Indian, Muriel Desjarlais.

The gloves were made from home-tanned leather, soft, smooth and pliable. Each cuff had an exquisite flower design in white, red and green beading. The gloves were a masterpiece of intricate needlework.

WELFARE SERVICES ACT

Toronto, Ont. — Among the legislation to be introduced in Ontario, we note a new Act for entitled Indian Welfare Services Act, which will provide that native Indian widows, living on or off the reserve will benefit, under the mothers' allowance Act. Sponsoring the legislation is the Honorable William A. Goodfellow, Minister of Public Welfare.

TO ATTEND NON-INDIAN SCHOOL

Southampton, Ont. — Four additional classrooms are planned at the Southampton Public School to accommodate 120 children of the nearby Saugeen Indian Reserve. The capital cost of the extension will be borne by the Department of Citizenship.

FUR AUCTION HELPFUL

Walpole Island, Ont. — At a recent fur auction held on the Walpole Island Reservation, bidding maintained a fair price; the Indians endorsed the new system, which puts ready cash into their hands in mid-winter, when employment slackens.

Behind the sale is the co-operative move by the Federal and Provincial authorities to better the lot of Canada's citizens.

Federal Grant Asked

Victoria, B.C. — The Federal Government is being asked for an annual grant of \$8,000 which the B.C. Government says could result in a better livelihood for Northern Indians. The money would be used to pay the salary and expenses of a game management biologist for Northern B.C.

TALK ON IROQUOIS

"The Iroquois: their past and present," was the talk presented to a French audience at the National Museum in Ottawa.

The speaker was Marcel Rioux, anthropologist at the museum.

Mrs. Rioux gave a survey of the history of the tribe, from its "League of Nations" days to the present life on the reserves.

A colored film was shown, depicting the life of the Iroquois living near Brantford.

News Briefs

TO BEAT DRUM FOR MOVIE

Hobbema, Alberta — Jonas Applegarth who was handed an important role in Warner Brothers' production of Battle Cry last year, will be taken on a tour of major Western Canadian cities in March; this tour will be in connection with the Canadian opening of the picture he made last year in Hollywood; the premiere was held in Vancouver, March 4.

The tour will include Calgary, Edmonton, Regina and Winnipeg.

SIoux TRAINS TO BE NURSE

Winnipeg, Feb. 21 — Manitoba's first Sioux nurse-to-be started 2½ years of hard training today. Betty Bunn, 20, a Sioux from Birtle, Man., was "capped" during the week-end to mark the end of her six-month probationary period at the Winnipeg General hospital. She is training under the auspices of the department of Indian affairs, and said she would like to work with Indians.

Teaches Indians

Native Crafts

Rev. Father Cyr is an Oblate priest on the Labrador, who teaches the Indians Indian crafts.

The Montagnais and Nascopee Indians have so far wandered from the way of their forefathers that they have forgotten even such a simple thing — to an Indian — as making snowshoes.

Rev. Father Cyr is teaching them the art again and the Indians are now turning out highly creditable snowshoes once more.

High School Students At Pincher Creek

Pincher Creek, Alberta — A request from the Peigan Indian Agent at Brocket to provide high school education for Indian students with the non-Indians at Pincher Creek, was granted by the local school board, provided that van and school accommodation is available, and at a charge of \$150 per pupil per year.

OBSERVE LONGHOUSE RITES

Feb. 3 was the last day of the Six Nations Indians Longhouse religious Festival of Repentance.

Formerly called the Feast of the White Dog, the festival is being held at three longhouses — Upper Cayuga, Lower Cayuga, and Seneca.

Part of the recent observance at the Lower Cayuga longhouse was the feather dance. About 600 Indians among the 6,000 members of the reservation are followers of the Longhouse religion.

INDIAN PUPILS

OTTAWA — R. F. Davey, superintendent of education for the federal Indian affairs branch, reports that since 1945 school enrolment of Indians has almost doubled, reaching about 32,000.

CANADIAN HIERARCHY ...

(Cont. from page 1, col. 2)

Members at Hobbema

The Ligue was organized early this year on the reserves near Hobbema, Alberta, with a total membership of 114. On January 13, 30 members from the Samson Reserve joined, on January 20, 34 from the Louis Bull Reserve and on January 27, 50 from the Ermineskin Reserve became members. It is expected that on the Montana and Pigeon Lake Reserves the League will be established shortly.

The Ermineskin Council is formed of: Cyprien Laroque, President, Ross Littlechild, Vice-President, and James Listener, Secretary-Treasurer; the Samson Council has for President: Dan Buffalo, James Train is Vice-President and Meyers Buffalo is Secretary-Treasurer; in the Louis Bull Council, Dan Deschamps is President, George Bull, Vice-President, and Percy White, Secretary-Treasurer.

Local Council at Village-Huron

On January 5, a local Council was established at the Huron village, near Quebec, P.Q.; among those present were Chief Alphonse T. Picard, and Sub-Chiefs, Gerard Gros-Louis, Dame Edgar Gros-Louis, and Mr. Roger Vincent; Miss Denise Picard, Mrs. Theophile Gros-Louis, Mrs. Armand and Alexandre Gros-Louis, and Mr. Raymond Vincent.

The Rev. George S. Gagnon, is chaplain of the Lorette Huron Council.

A Special Invitation

The members of the Missionary Association of Mary Immaculate are invited hereby to join the League; already 60 members of the M.A.M.I., from Dillon, Sask., are ready to become members of the League.

Twenty to twenty-five members are expected to join shortly at Calais (Sturgeon Lake) Alberta; at the Long Lake Reserve, Gurneyville, Alberta, the League is now being organized; the League activities will begin shortly at the Sucker Cree Reserve, near Jousard, Alberta.

Aims and purpose of the League

The Catholic Indian League is essentially a Catholic action movement, in accordance with the directives and instructions given by the Bishops and Archbishops. It does not intend to take over from many already existing organization or Catholic associations such as the C.Y.O., Knights of Columbus, the Confraternity of Christian Doctrine, the Missionary Association of Mary Immaculate or others; for the already existing groups, the League is only soliciting their adherence and the registration of their members.

The Nootka Indians of Vancouver island long ago built seaworthy canoes for fishing expeditions far out to sea.

PUBLISHES CREE NEWSPAPER

Lac La Biche, Alberta — Father R. Levert O.M.I., is the publisher of "Kitchitwa Miteh" (Sacred Heart Review) a monthly magazine published in Cree, and printed in syllabic characters. This paper has a circulation of 1250 and is supplemented by a yearly calendar which has unique features.

The Calendar

The Cree Indians have a special calendar of their own which carries a single stroke for each day of the year. Sundays are indicated by an "X" and Holy Days are indicated by a Church-like symbol. A small dot on the days' strokes indicates a day of abstinence, while a cross on it denotes a fast day.

The left side of the calendar carries the church symbol for the month while the column to the right carries the Cree symbol for the month. The Cree Indians identify their month of the year in relation to the habits of the geese, ducks and deer and the coming of the snow.

In the Cree language, January is "the long month" or the month of the moon. February is the month of the Eagle, while March is the month of the Goose and April is the month of the Frog. May is nesting time for the birds, June is their hatching time and July is the month when they would.

August is the month of the flying birds as they start their trip to the south and September is the mating season for deer. October is the month of the ice, November is the month of the hoar frost while December is the month of the snow as trees are weighed down with snow.

Just as a sales manager trace the travelling of his sales crew, or a general might place the position of his troops, the Cree Indians use a pin with a small flag on it to mark each day. The flag is moved across the calendar each morning.

Ohsweken Leaders' Course

Indians from 15 reservations in Ontario attended a five-day leadership course at Ohsweken beginning Feb. 28. The Six Nations Council authorized the course planners to hold the event in the dining hall of the Ohsweken fairgrounds.

About 30 Indians attended the conference, designed to assist Indians in social work and other projects on reservations. A similar course, which met with considerable success, was held at North Bay last year.

The course is being planned jointly by the community programs branch of the Ontario department of education and the social work division of the Indian affairs branch.

The Indians look forward to getting a new calendar each year and their paper every month. Father Levert dreads the day when modern living will catch up with his Indians and his press will roll for a final issue.

Father Levert is a native of Sudbury, Ontario; he was ordained in 1936 and has devoted his entire priestly life to the ministry among the Cree Indians of Alberta.

He is now located at Lac La Biche, Alberta, which used to be a central point for the Oblate missions in Western Canada.

NATIVE MLA HELPS HIS PEOPLE

Vancouver, B.C. — Frank Calder, B.C. Member of the Legislative Assembly for the Atlin constituency (2,000 voters) is doing wonderful work on behalf of his people.

He has spoken for them over the years since he was first elected and has helped bring their problems to the attention of his fellow legislators and to the Canadian public.

Mr. Calder is the only Canadian native elected to any Parliament, and he takes an active interest in every problem that has a bearing on the Indian people of B.C.

Official Delegate

Lebret, Sask. — Official delegate from the Saskatchewan Teachers College in Moose Jaw to the annual Western Canada student teachers convention held in Vancouver from Feb. 21 to 24 was a full-blooded Indian, Clive Linklater of Lebret.

A former student of the St. Paul's Indian high school at Lebret, Mr. Linklater held the position of president of the student body and editor of the school paper for three years.

He spent an additional year at the school as a cadet instructor before coming to Moose Jaw in 1954. He represented all six classes of the college at the Conference.

Claim Compensation

Caughnawaga, P.Q. — The Chief of the Caughnawaga Mohawks, together with a delegation of Councillors, visited Ottawa recently in order to press their claims for compensation due to them alone for territory which will be expropriated for the St. Lawrence seaway.

A number of white squatters are living on land that borders their reservation and the municipality of Côte Ste. Catherine on the South shore of the St. Lawrence River. It is claimed that present residents on the disputed land do not have the title to the properties to establish legal ownership.

Much concern is shown over the loss of the waterfront on the river; many depended on fishing for food and the children have found their recreation on the river shores for many generations.

Apostle of the Sioux

St. Francis, S.D. — On October 27, 1954, Father Eugene Buechel, S.J., missionary to the Sioux Indians in South Dakota, from 1907 to 1954, past away. He served the Sioux on the Pine Ridge and Rosebud Reservations.

Having mastered the Teton dialect of the Sioux, he composed a Bible History in 1927, translated numerous prayers, hymns and instructions; in 1939 he published an excellent grammar of the Lakota.

The Sioux affectionately called Father Buechel: "Wamblee Sapa", (Black Eagle). R. I. P.

Wife of Grey Owl Dies at Timagami

TIMIGAMI — Mrs. William Turner of Timigami died in Haileybury hospital Saturday. She was 67.

A full-blooded Ojibway, she was the Indian wife of Grey Owl, Archie Belaney, English-born author who posed for years as an Indian and was the author of many best sellers.

She is survived by her second husband and three children.

Magazine Publishers

at

Fort Alexander, Man. Left to right: Philippe Plamondon, with Paul Fontaine (Gr. 10) and Charles Bruyère (Gr. 9), Junior Seminarists, are shown here printing the school magazine "Ideal".



Cross Lake Indian Residential School



EDUCATION AND WELFARE

(Cont. from page 1, col. 2)

An increase of 30,000 acres of land under cultivation in Manitoba, Saskatchewan and Alberta, totalling 363,000 acres, produced more than 4,000,000 bushels of grain.

Some \$20,000 worth of handicrafts were produced on the Pierreville, Manitoulin Island, St. Regis and Lorette reserves. Members of Homemakers' Clubs made close to 10,000 garments which were sold to the Department of National Health and Welfare.

One hundred and twenty-six revolving fund loans totalling \$138,414 were approved during the year.

Sixty-nine grants for the re-establishment of Indian veterans totalling \$141,254 were approved.

Declining fur prices, high commodity prices and low production affected adversely the economy of the Indians who subsist on fur resources. However, assistance given to Indians was continued throughout Canada; for instance, Indians trapping in the Saskatchewan river delta shared, in the past year, \$346,000 in the proceeds of the muskrat development project.

Social Welfare

One hundred and sixty-nine Indian Homemakers' Clubs continued their work in home improvement, sewing, and assistance to less fortunate members of the Band. Club conventions were held throughout Canada.

Social leader training courses were given in all Provinces. These courses were successfully conducted.

Owing to an increase in the number of Indians qualifying for Old Age Assistance net expenditures for direct relief showed a decrease as compared with the previous year, notwithstanding regional unemployment and the depressed fur market.

Family Allowances

As of December 31, 1953, 19,002 families received allowances for 52,031 children; 90% of the payments were made by cheque

Left : Grades 7 and 8 : Sitting : Fr. Chamberland, O.M.I., Principal with Sister M. St-Anne, Grade 8 teacher, and Fr. St-Onge, O.M.I. First row : L. to R., Therese Colomb, Olga Ross and Christina Watt; Back row : L. to R., Andrew McKay, Fred Sinclair and Jonah Budge.

Right : Grade 5 pupils : Front row : Sister M. St-Anne and Father Chamberland, O.M.I.; Second row : L. to R., Bella Chubb, Eila Ross, Martha Watt and Noella Muskego; Third row : L. to R., Emily Dixon, Eva Ross and Nora Walker; Back row : L. to R., Jimmy Osborne, Boniface Mason, William Ross and Victor Robinson.

(October 1954 — photos, courtesy Cross Lake School)

and only 7% in provisions. Total family allowances paid during 1953, was \$3,846,650.

Four thousand three hundred and seventy-three Indians in Canada, 70 years of age and over received old age security pension in 1953.

Education

626 appointments were made to the teaching staff; teachers of Indian status numbered 52; one of these was a supervising principal of a group of schools for the staff of 26 teachers, all but one of whom were of Indian status.

Motion picture projectors were in regular use in nearly all residential schools, while film-strip projectors were provided for the Day Schools. A number of radios and phonographs were supplied to the schools.

In addition to physical education and sports programmes, activities such as the Boys Scouts, Girls Guides, Junior Red Cross, Choirs, Cadet Corps, 4-H Clubs and other group of activities that afford training in leadership and stimulate interest in social and economic organizations, were encouraged in Indian schools.

29 hospital teachers were employed by the Education Service; these teachers carried out an educational programme for adult and children patients in 12 institutions.

Secondary education was given to Indian pupils in nearly 200 secondary schools for non-Indian pupils, while at several Indian Residential schools, classwork in High School subjects was conducted.

Counselling and monetary aid were available to every older boy or girl whose occupational interest and choice indicated the desirability of a course of training at a

business college, vocational school, or technical institute.

During 1953-54, there were 3,381 Indian children attending non-Indian schools; 11,090 were enrolled in Residential SSchools, while 13,703 attended Day schools. The overall percentage of attendance was 85%.

67 residential schools were in operation, 360 day schools, 22 seasonal schools and 12 hospital schools.

Reserve Property

Revenue derived from land sales was considerably higher than in previous years. Collections on land sale contracts totalled \$380,747. Rentals collected under leases and permits totalled \$908,428; 2,878 leases and permits were in force at the end of the fiscal year.

Receipts from the disposal of petroleum and natural gas rights totalled \$946,426. Receipts from the disposal of timber were \$522,143.

The Indian trust fund (which is shared by 366 bands, totalling nearly 110,000 Indians) now stands at over \$23,000,000, a \$500,000 increase over the preceding year; 71,463 Indians received treaty annuities, totalling \$359,935.

Personal savings showed a total credit of \$756,657.

789 Indians were enfranchised during the year; in Yukon T. - 16; in the N.W.T. - 16; in B.C. - 112; in Alberta - 96; in Saskatchewan - 121; in Manitoba - 155; in Ontario - 233; in Quebec - 15; in New Brunswick - 13; in Nova Scotia - 12.

Engineering and Construction

During the year under review emphasis was placed on the improvement of existing school plants

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and the designing and construction of additional schools, on the planning for construction of other buildings to be used both by Indians and Branch officials, and on the extension and improvement of installations for such services as sewage disposal, drainage, power and water supplies for Indian reserves.

The total expenditure for the Indian Branch for the fiscal year 1953-54, was over \$16,000,000; while \$341,000 went for Branch Administration, Indian Agencies received \$2,535,000; the Reserve and Trust Administration: \$183,000; Welfare: \$2,881,000; Fur conservation; \$313,000, and Education, close to \$10,000,000.

Indian Princess

(Ottawa Journal)

We stretch back into 1954 for a moment to announce our woman of the year — Princess Wapiti.

We select her because she kept her head while all the other princesses were losing theirs and moaning for Hollywood contracts. Miss Evelyn Eagle Speaker, a pretty Alberta girl, was named Princess Wapiti by a council of Indian bands when she was chosen Queen of the Calgary Stampede. She had her moments of glory riding in the Stampede Parade and welcoming distinguished guests. But, we think, any princess could do that.

Princess Wapiti is our princess because she worked for her room and board while attending business school — and was a princess only during the vacation — and graduated with honors. She completed the year with a general average of 90 percent, and won medals for typing proficiency and one of the highest marks ever given by the school in shorthand.

Now she is employed by a Calgary business firm and proves every day that beauty and brains and Indian dignity have restored the sheen to the title she was given.

Qu'Appelle I.R.S. News

Lebret, Sask. — The February issue of the school magazine, Teepee-Tidings, commemorates the Golden Jubilee of the province of Saskatchewan in publishing a short historical notice on the Qu'Appelle Indian school.

The school was founded in 1883, together with the former Industrial school at Dunbow, near Calgary, Alberta, and the Battleford Industrial school in Saskatchewan. In 1880, Bishops Grandin of Saskatchewan and Taché of St. Boniface, conceived a plan for Indian education by which Indian schools would be built and kept up by the Government, under Church auspices.

In 1883, Parliament voted the necessary funds for the erection of the schools. Although the late Governor Dewdney at first refused to begin the erection of the Qu'Appelle industrial school, Sir John A. MacDonald, the Prime Minister of Canada, ordered the Governor to build a school on land bought by Bishop Taché.

The main building of the school was erected the following year; in October 1884, six Grey nuns arrived from Montreal to care for and educate the children. Father Hugonard, O.M.I., was appointed first principal of the school in January 1884. The school opened with 22 boys in 1885; by 1893 the first building was trebled in capacity and could receive 225 pupils. The Qu'Appelle school was then the most successful of its kind in Canada.

Sister Marcoux, s.g.m., has been instrumental in doing the research work connected with the writing up the history of the school, at the request of the Provincial Department of Education.

The school pupils will take an active share in the celebration of the Saskatchewan Provincial Jubilee; a radio program will be broadcast from the school May 26. **Student Council.**

The Grade 11-12 pupils have elected a student council; the President is Ernest Scott, Vice-President is Lorraine Bellegarde, Secretary, Gerald Starr.

Hockey

The 1955 Hockey season went off to a flying start with three teams: Juniors, Midgets and Bantams.

The Lebret team took top honors at the Hockey tournament held in Edenwold, January 22. More victories were won at Fort Qu'Appelle, Sintaluta, Wolseley and South Qu'Appelle. In the first S.A.H.A. play-offs, the Juniors finally lost to Wolseley; the Bantams bowed to Moosomin and the Midgets were defeated by Yorkton.

Better luck next year!

Street Lights at Nanaimo

NANAIMO — Nanaimo Indian Reserve No. 1 is to have a new street lighting system.

A contract for the operation of 10 300-watt multiple street lighting fixtures has been signed by the B.C. Power Commission and federal authorities.

The new street lights, to be installed shortly by the power commission, will mark another step of progress by the local Indian band. The Nanaimo band is the amalgamation of four tribes that joined many years ago under the name "Snenymous," which means "great and mighty people."

The contract between the commission and federal government was negotiated originally by former Chief Edison White. The present chief is Thomas Seward.

N.F.B. Charged With Discrimination

Toronto, Feb. 16 — The Primate of the Anglican Church in Canada has protested the National Film Board which, he claims, suggest through its film that the Roman Catholic Church is the only one working among the Eskimos, although 82% of them are said to be baptized Anglicans.

The protest called for withdrawal of films under circulation; apparently one of these films are 'Angotee', which was filmed at Chesterfield Inlet, N.W.T., and at Pond Inlet, in Baffin Land.

At Chesterfield Inlet, there is a Roman Catholic Mission which is the focal point for 12 others in that general area; it is a matter of simple mathematics since the Catholic missions are many times more numerous than those of the Church of England in the territories inhabited by the Eskimos.

New Day Schools In Saskatchewan

Ottawa — Tenders were invited for the construction of the following schools in Saskatchewan: 1. One-classroom School on Pine Bluff Reserve, Carlton Indian Agency; 2. One-classroom School on Ministikwan Reserve, Meadow Lake Agency; 3. Two-classroom School on Cowessess Reserve, Crooked Lake Agency.

It is hoped that these schools will be erected early in the Spring so as to be ready for occupancy in the Fall.

In Alberta

A two-classroom School is to be erected soon on the Driftpile Reserve, Lesser Slave Lake Agency in Alberta; a one-classroom School will be built on the Boyer River Reserve Fort Vermillion Agency, Alberta.

Meets City Council

Duncan, B.C. — For the first time in the history of British Columbia, an Indian Council met recently with the city Council in order to discuss a purchase of 47 acres of Indian reserve land for the expansion of the city.

The land wanted by the city is owned by Charlie Williams, a Cowichan Indian. It was explained to the city Council that before Williams could sell he would have to have permission from the band; total value of the land is appraised at \$38,500.

Five members of the Cowichan band Council were present with Chief Stan Modeste.

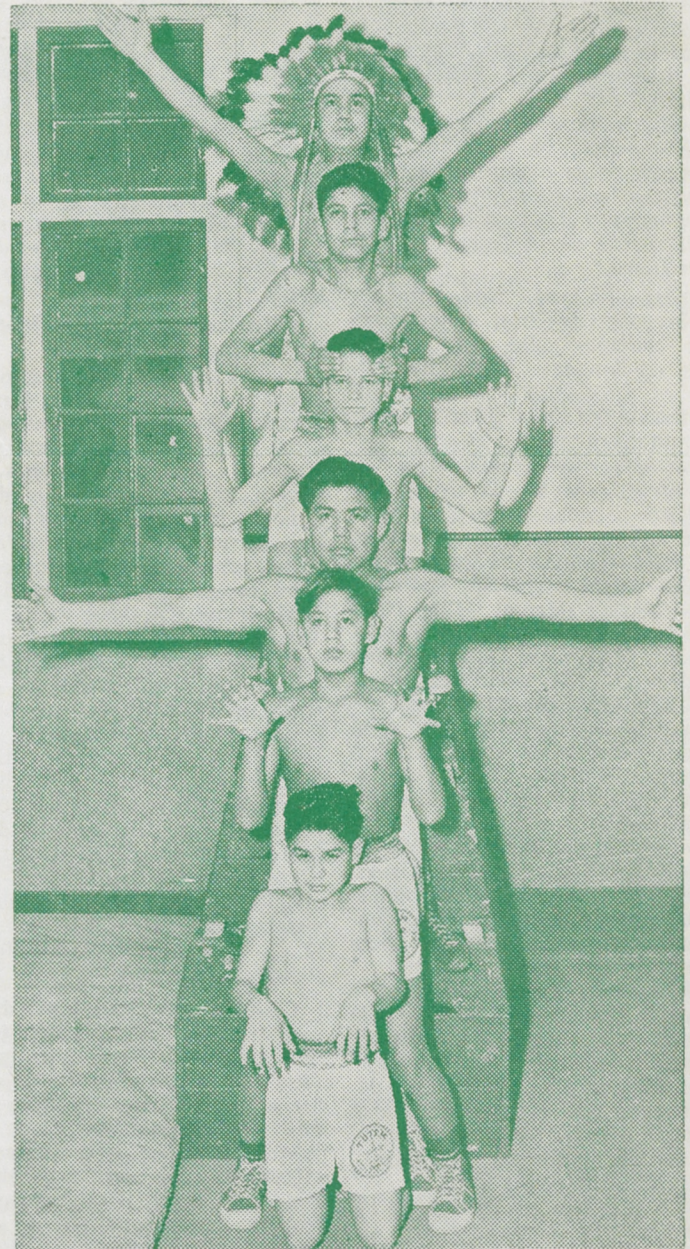
Indian Brotherhood Meets in Winnipeg

Winnipeg, Man. — Fifty delegates from 20 reserves, including 15 Chiefs and 20 Councillors from Manitoba attended the annual Indian Brotherhood Convention held in Winnipeg's Labour Temple.

Among the topics discussed were: Pensions for elderly Indians; payment of Provincial trappers licenses; the purchase and consumption of liquor and the legality of the sale of Saint Peter's Reserve, North of Winnipeg.

Chairman of the Convention was Chief George Barker, of Hollow Water Reserve.

HUMAN TOTEM POLE



The boxing team of St. Paul's Indian School at North Vancouver, is trained by Alex Strain and Bill Nahanee, an Indian. The boys are: top to bottom: Steve Thomas (112

lbs), Edgar Newman (106 lbs), Ernie Campbell (85 lbs), Willard Lewis (147 lbs), Andrew George (95 lbs), and Willie Nahanee (70 lbs). — (Courtesy Andrew Paul)

In Unity There is Strength !

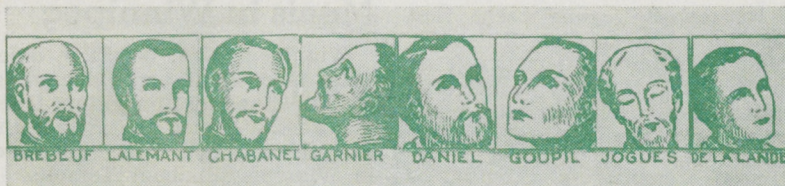
There are more than 78,000 Catholic Indians in Canada

Join the Catholic Indian League of Canada !



The growing interest among Indians in formal education is indicated by the number of students attending secondary schools, colleges and special courses; they numbered 1,644 in the past fiscal year.

Nos Saints Martyrs Canadiens (II)

L'EGLISE ET LA MAISON
DE L'IMMACULEE-CONCEPTION

La formule du vœu de 1635 comportait, pour les missionnaires, une seconde obligation: dédier à l'Immaculée la première église qui se construirait en Huronie à la suite du vœu. Ce fut l'église d'Ossossané.

Il y avait longtemps que, au bourg d'Ossossané, sur les bords de l'actuelle baie de Nottawasaga, levait le bon grain parmi l'ivraie. De Saint-Joseph d'Ithonatriia, les Pères s'y rendaient à tour de rôle cueillir les épis mûrs. "Enfin voici nos desirs accomplis," annonce le P. LeMercier au P. LeJeune, le 21 juin 1637. "Je ne donnerai plus de simples espérances à Votre Révérence: on travaille déjà à dresser notre cabane à Ossossané. Et nous attendons des ouvriers pour y bâtir une chapelle en l'honneur de la Conception de Notre-Dame."

Un an plus tard: "Nous sommes sur le point de lever notre nouvelle chapelle: elle aura trente pieds de longueur, seize de largeur et vingt-quatre de hauteur. Si Dieu nous fait la grâce de voir cet ouvrage accompli, ce sera non pas un des plus grands mais un des plus jolis de la Nouvelle-France."

Or, à cette date, les autres Pères en résidence à Ossossané étaient saint Jean de Brébeuf, saint Charles Garnier et le Père Paul Ragueneau. A la fin d'août, quand le P. Jérôme Lalemant, oncle du P. Gabriel, remplacera saint Jean de Brébeuf comme supérieur de la mission, il y fera venir saint Antoine Daniel. Saint Jean de Brébeuf retournera à Ithonatriia, où missionne saint Isaac Jogues.

Le 8 décembre 1638, la nouvelle chapelle, bien que inachevée, sert au baptême de seize personnes adultes, parmi lesquelles trois ou quatre chefs de familles, avec femmes et enfants.

"Nous avons bien raison de croire que la Vierge immaculée a mis la main à cet ouvrage", écrit le nouveau supérieur, "car ces baptêmes ont été conférés le jour de l'Immaculée-Conception et dans l'église que nous sommes en train d'élever en l'honneur de l'Immaculée, selon notre vœu."

Dès son entrée en charge, le P. Lalemant, un organisateur de grande classe, avait pris le parti de construire dans un endroit propice, à la fois accessible et retiré, hors des villages, une résidence centrale unique, d'où les missionnaires rayonneraient dans les diverses chrétientés. A qui dédierait-on ce poste important? Ossossané s'appelle déjà **La Conception**.

Le nouvel établissement, par un habile compromis, s'appellera **Sainte-Marie**. C'est le P. Lalemant

qui le dit: "Nous avons donné à cette maison le nom de Sainte-Marie ou Notre-Dame de la Conception." Et il ajoute: "Les obligations que nous avons à cette grande Princesse du ciel et de la terre sont telles que nous souffrons de ne pouvoir lui en témoigner assez de reconnaissance."

Au moins aurons-nous dorénavant cette consolation que chaque fois qu'on parlera de la principale demeure de cette mission, en la nommant Sainte-Marie, ce seront autant d'hommages qui lui seront rendus de notre confiance, de notre dévotion et de nos actions de grâce."

Cette résidence, que Richelieu fit fortifier par la suite, — d'où lui vient son nom de "Fort Sainte-Marie", — abrita, durant l'une ou l'autre de ses dix années d'existence, jusqu'à soixante-quinze Français (religieux, donnés, employés, soldats). Outre les dépendances indispensables (menuiserie, forge, étable), elle s'accrut d'une grande église (consacrée à saint Joseph) et d'un hôpital Sainte-Marie des Hurons; saint Isaac Jogues en dirigea la construction, de 1639 à 1642; saint Charles Garnier y fit sa profession solennelle, en 1643; saint Jean de Brébeuf y vint rendre compte à ses supérieurs des agissements de Dieu en son âme; saint Noël Chabanel, à la Fête-Dieu de 1647, y prononça son vœu héroïque de stabilité; saint Gabriel Lalemant, récente recrue, s'y prépara à devenir le compagnon du géant des missions huronnes, et tous deux, le 21 mars 1649, y furent temporairement inhumés.

C'est là aussi, sous l'oeil de Marie, que le fervent néophyte Joseph Chiouatenhoua inaugura, par huit jours d'exercices spirituels, les retraites fermées pour militants d'action catholique. Aujourd'hui, grâce aux excavations effectuées par les archéologues Kidd et Jury, Sainte-Marie des Hurons est devenue, par un secret dessein de la Providence, le grand centre historique et touristique de l'Ontario, la porte d'entrée, pour tous, du sanctuaire national des Saints Martyrs Canadiens.

* * *

L'espoir que les Jésuites avaient mis dans l'invocation de Marie n'aboutit pas à la prospérité matérielle. Obligés de suivre dans l'île Saint-Joseph (aujourd'hui

Christian Island) leurs ouailles terrifiées et d'incendier eux-mêmes leur résidence, pour qu'elle ne servit pas de forteresse aux Iroquois victorieux, enfin décimés par la mort de cinq de leurs meilleurs apôtres, les missionnaires, après vingt ans et plus de pénible labeur, quittèrent la Huronie avec les restes de la pauvre nation huronne, réduite de vingt mille à deux mille personnes.

Mais ils avaient obtenu des succès spirituels à portée éternelle: la vertu fleurissait où avait poussé le vice; la véritable rédemption triomphait de la superstition, des milliers de vieillards, de femmes, d'enfants et de guerriers étaient morts baptisés; ceux qui avaient survécu, guidés par le saint Père Chaumont, formaient, sur l'île d'Orléans, une chrétienté modèle, assez fervente pour que pût s'y fonder, durant l'hiver de 1653-1654, une Congrégation de la Sainte-Vierge, la première en Amérique du Nord. La dévotion à l'Immaculée avait porté ses fruits, des fruits de sainteté.

(à suivre)

Adrien POULIOT, S.J.

Activités féminines

Village-Huron, P.Q. — Le Comité Domestique, sous la présidence de Madame Armand Gros-Louis, a organisé un comité de couture très actif.

Tous les mercredis, une douzaine de dames et demoiselles de la Réserve se livrent à des travaux de couture, de tricotage et de tissage. Ce Comité Domestique, fondé par Mlle Berthe Fortin, travailleuse sociale, a aussi organisé une série de cours sur la couture.

Mlle Edith Dumont a remporté un beau succès, dans un débat oratoire qui eut lieu à Loretteville; Mlle Dumont avait à défendre la femme d'autrefois en face des problèmes de l'heure actuelle au point de vue de l'instruction et du travail féminin. Elle s'en est tirée avec beaucoup de brio et d'à propos.

Tout le monde applaudit à une série de cours de dessin et de peinture donnés le jeudi, au Couvent du Village-Huron, par M. Jean Bastien, fils de M. Cyrille Bastien, du Village-Huron. M. Bastien est professeur à l'Ecole des Beaux-Arts, à Québec, et a parfait ses études sur l'art à Paris.

(G.S.G.)

MANIWAKI

La Chambre de Commerce de Maniwaki désire exprimer sa reconnaissance au chef William Commando ainsi qu'à toute la Bande des Algonquins pour avoir accédé à leur demande de construire la nouvelle et magnifique piste "Bush Trail", d'environ 25 milles de longueur, à travers les plus beaux décors de la Réserve Indienne de Maniwaki. Le chef indien fut présent lors de la distribution des prix aux gagnants du "Dog Derby" le 6 février.

RADIO COLLEGE
PARLE DES INDIENS

Montréal, P.Q. — Jacques Rousseau est le conférencier de Radio-College qui nous parle tous les vendredis soirs de 8 heures à 8.30 heures depuis le 14 janvier, sur "Ces gens qu'on dit sauvage".

La série des 15 conférences se terminera le 22 avril. L'auditoire prend contact, par cette introduction à l'ethnologie canadienne, avec une population sympathique qui a joué un grand rôle dans l'histoire et qui fait partie intégrante de la nation.

Le conférencier, directeur de l'Institut Botanique de Montréal, présente un tableau très intéressant de la pré-histoire des Indiens du Canada.

Hommage au
docteur Rivard

Ottawa — L'Office National du Film vient de préparer un film sonore sur le docteur Paul Léon Rivard, résident de Clova, P.Q., chargé de la santé pour les 2,500 Indiens et des quelques trois milles bucherons de la région du Haut St-Maurice.

Depuis vingt ans, le docteur Rivard prodigue ses soins aux blancs et Indiens de son immense territoire, dans l'Abitibi. Le film porte pour titre: "Médecin du Nord"; il est distribué actuellement à travers les pays.

Tous ses patients rendent témoignage à sa bonté et à son grand dévouement. Le docteur Rivard a un poste de radio émetteur, (YE2 VW) Clova qui le relie sans délai à tous les coins de son territoire.

● Le Grand Chef des Prairies.

Par P. E. Breton, O.M.I.

Biographie du Père Lacombe, O.M.I., où revit une grande figure historique qui ressort dans son activité sociale d'initiation à la culture de peuplades nomades et à un régime de paix entre les tribus de l'ouest canadien. (\$2.00).



S. E. Mgr Maurice Roy, Archevêque de Québec, recommande fortement l'établissement de la Ligue des Indiens Catholiques du Canada.

Question Box

Is it true that Catholics consider all non-Catholic children illegitimate?

No. It is Church law that the wedding of a Catholic must be performed in the presence of a priest and two witnesses. In the case of non-Catholics, the Church recognizes the sacredness and binding nature of all ceremonies which mark "the conjugal union of man and woman, contracted between two qualified persons, which obliges them to live together throughout life."

Is a Catholic permitted to get a divorce?

The Church does not recognize any absolute divorce between a couple who are validly married, where one or the other would be free to marry again. For good reasons (infidelity, cruelty), the Church may approve separation from bed and board. In such cases, a Catholic may be permitted to get a civil divorce in order to satisfy some legal requirement. He may not, however, remarry during the lifetime of the other party. In case where the Church has decreed nullity—where, according to Church law, there was no marriage in the first place—a decree of annulment may sometimes be necessary.

What is the meaning of the Mass?

The Catholic Mass differs from a Protestant Communion service—not only in ceremony but in what each congregation believes is taking place. The Mass is the central act of worship in the Catholic Church. It is the true sacrifice of the Body and Blood of Christ, made present on the altar by the words of consecration (over the bread, "This is my body"; over the wine, "This is . . . my blood . . .").

"In this divine sacrifice," the Council of Trent declared, "the same Christ is present . . . who offered Himself . . . on the altar of the cross . . . only the manner of offering is different."

Mass must be celebrated by a priest or bishop, with whom the congregation joins in offering to God "a re-presentation and a renewal of the offering made on Calvary."

Catholics believe that after the priest pronounces the

Garden Club At Long Plains

PORTAGE, Man. — The Long Plains Indian Reserve in Southern Manitoba is really a community apart from others. It is a developing community and one that ultimately will be overcrowded and thus present new problems.

The reserve is on good agricultural land and until recently was nearly all solid bush. Now a bulldozer and a big tractor plow are being used to open lots for farming. The cost of breaking is charged to the reserve; the land is farmed by the owners, and the cost of breaking collected. Mr. and Mrs. Friesen, teachers at the Day School, have organized the only Indian Garden Club in the province of Manitoba. Ten of the pupils have plots in the garden and club contests are quite a challenge.

The new Day School grounds are very attractive with its flower beds and beautiful lawn.

School Kiddies Don't Know 'Car'

PRINCE ALBERT, Sask. — Teaching Indian children in the northern wilds is much the same as teaching anywhere else — but there are some differences.

John Goertzen, a teacher in northern Saskatchewan for the past 16 years, explained on a visit here that words like "car" and "train" aren't used in teaching primary pupils.

"A story about a train or an automobile doesn't mean much to a Metis child who has seen neither," John explained. "I just substitute 'plane' and 'canoe' and the children can gain more from the story since they are familiar with those modes of travel."

John would like to see a text book written specially for northern schoolchildren. He has suggested a group of northern teachers each write a story to be included in such a book.

Rare Art Collection May Return to Canada

VICTORIA, B.C. — A rare collection of B.C. Coast Indian totems, canoes, cooking utensils, ceremonial masks, and other handiwork, stored in London vaults for 25 years, may be returned to this province.

This collection has been recently shown at the South Kensington Imperial Institute; Mr. Gunderson, B.C.'s trade commissioner, is taking initial step toward having it brought back to B.C.

words of consecration the whole substance of the bread becomes the Body of Christ, the whole substance of the wine becomes the Blood of Christ. They believe that Christ is truly and substantially present in the Eucharist, body and soul, humanity and divinity.

BISHOP-ELECT OF KEEWATIN

Ottawa, March 11 — The appointment of Rev. Fr. Paul Dumouchel, O.M.I., as Bishop-elect of the Keewatin Vicariate, Manitoba, has been announced today by His Exc. the Apostolic Delegate.

The Bishop-elect, was born in St. Boniface, Man., in 1911. In 1931, he joined the Oblate Fathers and was ordained priest in 1936. He devoted all his missionary life to the Saulteaux Indians of Southern Manitoba. He acquired a great fluency in the language and wrote an excellent grammar in that dialect. He took an active part in several missionary congresses; at one time, he was a lecturer at the Ottawa University's Institute of Missiology.

At the time of his appointment, Bishop Dumouchel was Principal of the Pine-Creek Indian Residential School, Camperville, Manitoba; he was also a member of the Oblate Fathers' Provincial Council at St. Boniface.

The new Vicar Apostolic succeeds His Exc. Bishop M. Lajeunesse, O.M.I. The majority of the population is of Indian origin; it numbers 7,950; the non-Indian Catholic population of the Vicariate is over 5,000. Fifty missionary priests, 31 lay Brothers, and a number of Sisters, belonging to 7 religious congregations, make up the personnel of the Vicariate of

Ad Multos et Faustissimos Annos!



Bishop P. Dumouchel, O.M.I.

Keewatin. The Keewatin Vicariate has its headquarters at The Pas, Manitoba; it covers most of Northern Manitoba, with sections of Northern Saskatchewan and North-western Ontario.

It is expected that Bishop Dumouchel will be consecrated at The Pas, early this Spring.

Native Languages

● We heard that some of the oldsters at Caughnawaga are complaining about the Iroquois school pupils not learning their native language, they are asking to get their school curriculum revised so as to include an hour's instruction daily, with perhaps a reward to the pupil showing most progress.

This is not such a bad idea after all; there is no reason why Indians should lose the precious heritage of their mother tongue. Too many Indians have been remiss, perhaps unconsciously, in this matter.

Where the Indian language is spoken in the home, it would be desirable that the primary grades should be taught in the native tongue so as to introduce more rapidly the official languages of the country to the natives.

Indians are generally known to have a great facility in learning languages: there are some of them in the Northwest Territories who speak four languages fluently: Cree, Chipewyan, English and French.

● As they waited outside a theatre for the second showing of a Western featuring Indian fighting, the crowd from the first show came out.

A small boy and his father, definitely of Indian extraction, were among the first to pass.

As they drew within earshot I overheard the little boy say, in all seriousness: "That was a swell movie, Daddy, but don't we ever win?"

\$315,000 OFFERED

NORTH VANCOUVER, B.C. — A land deal involving property owned by the Squamish Indian band in West Vancouver is likely to be decided very soon when band members will consider an offer to purchase 63 acres of foreshore land for \$5,000 an acre. The site is wanted for apartment buildings.

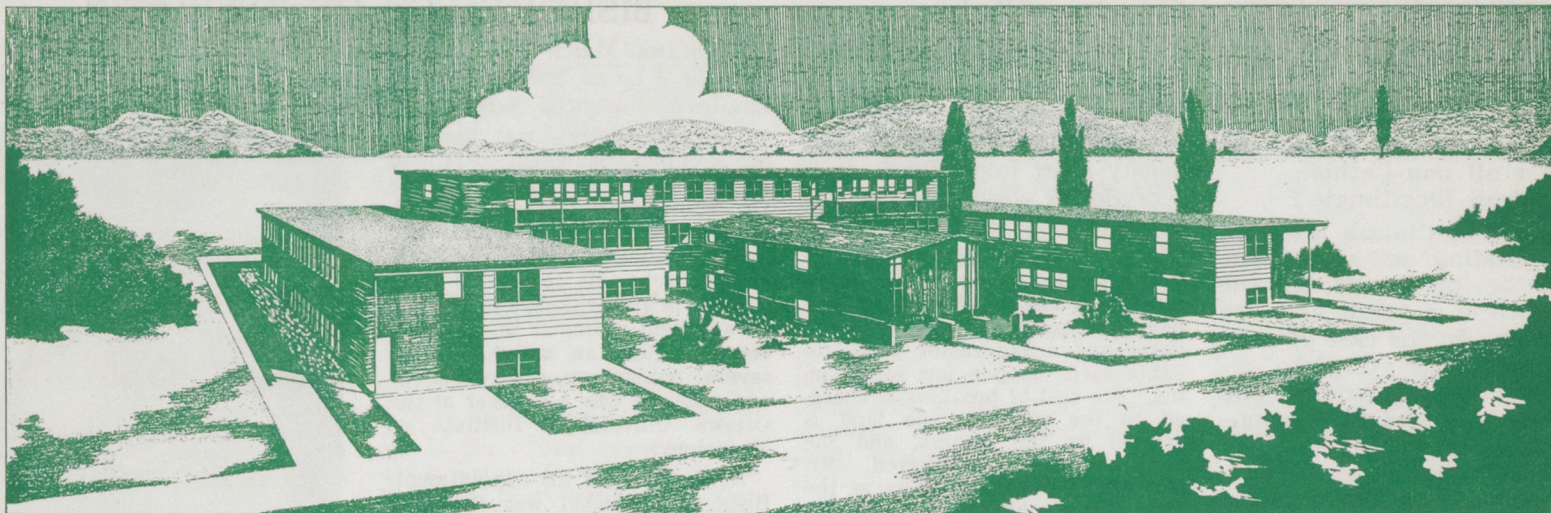
The Indian Affairs Branch is taking a neutral attitude in this question; approval of the sale would mean cash distribution of 50% of the \$315,000 to about 680 members of the Squamish band; the remaining half would be placed in the band's own fund.

"EXAGGERATED" STORY

Cardston, Alta. — "Time Magazine", in a recent story, featured a report on lively illegal liquor traffic by members of the Blood Indian band of Cardston, with the nearby liquor stores and taverns across the United States border.

The story has been greatly exaggerated, according to Ralph Ragan, Indian Agency superintendent at Cardston; he stated that there might be isolated cases of Canadian Indians getting liquor on the American side, but not on the scale represented in the Time report. He said that the "situation is not alarming"; he noted that the liquor store in Babb, Montana, was closed and few, if any, Canadian Indians were going as far as Browning.

● Eskimos belong to the Mongoloid race. Although their language is unrelated to any other Indian tongue, the Eskimos are people who came from Asia as the Indians did.



Artist's drawing of the new 200-pupil Ermineskin Residential school now being erected near Hobbema, Alberta.

This building replaces the former Ermineskin school founded in 1895; later an 8 classroom building will complete the institution.

—Courtesy Indian Affairs Branch

THE CATHOLIC INDIAN LEAGUE OF CANADA

Under the patronage of
Our Lady of the Rosary

CONSTITUTION

THIS League can be organized successfully only if Catholic Indians co-operate with the Missionaries. The activities of the League will be directly in accordance with the Catholic Action program of the Diocese or Vicariate Apostolic. League members are invited to solicit effective help from neighbouring Catholic Action groups such as: The Catholic Women's League, the Knights of Columbus, the C.Y.O., the C.C.D.

• Three stages are foreseen in the organization of the League:

1. local Councils will first be established, making use of already existing local Catholic organizations;
2. after a sufficient number of local Councils are organized, regional or provincial sections will be established;
3. a National Federation will be established later and a formal constitution will be adopted then.

• The official publication of the League will be the "Indian Missionary Record". Special bulletins will be published from time to time, and mailed directly to the local Councils.

• The acting secretary of the League is the secretary of the Indian and Eskimo Welfare Commission, 1 Stewart Street, Ottawa (2), Ont.

I. AIMS AND OBJECTIVES

1. To co-ordinate the work of the local Catholic Action organizations, (but without destroying their identity), in order to give them a wider scope of action, and to foster the creation of a powerful organism for the promotion of religious, educational and social welfare;
2. To foster the creation of local Catholic Action groups where, at present, there is no such group;
3. To insure that all Indian children of school age receive a Catholic education;
4. To promote Christian leadership especially among young people, and to develop consciousness of social responsibilities towards the Church and the State.

II. MEMBERSHIP

Every practising Roman Catholic Indian in Canada may be a member of the League. Registration is to be made with the local Missionaries, who will forward the names to the Secretary of the Oblate Commission, in Ottawa.

Membership cards will be sent to all bona fide members, who will then be invited to make a contribution, the amount of which shall be determined by the Council officers. These contributions shall be forwarded to the Secretariate to provide funds for publishing the information bulletin and to help establish a fund which will be available for the support of the regional meetings.

III. COUNCILS

It is recommended that, wherever there are at least 10 members, local Councils should be established. Each Council shall elect the following officers:

- a) a President,
- b) a Vice-President,
- c) a Secretary-Treasurer.

The President of the Council shall be the chairman of the meeting. He will direct the discussion of the topics on the agenda. He will act under the guidance of the Missionary.

The Vice-President will take over the duties of the President when the latter is absent.

The Secretary-Treasurer will keep the membership register up to date. He will receive and record the contributions of the members. He will also record the minutes of each meeting.

IV. ELECTION OF OFFICERS

Officers will be elected every two years. The Secretary of the League, in Ottawa, should be advised of any election and of its results.

The Missionary shall be ex-officio chaplain of the Council. He shall be its guide and advisor. He shall attend Council meetings, lead it in prayer at the opening and at the close of the meeting. (If unable to

attend he may delegate these responsibilities).

V. MEETINGS

1. Meetings should be held at least monthly if possible.

2. The President shall be the chairman of the meeting or, if he is away, the Vice-President will assume this duty.

3. Suggested order of the meetings:

- a) ceding meeting
- b) Call to order
- c) Prayer and hymn
- d) Roll call of officers
- e) Reading of minutes of the previous meeting
- f) Secretary-Treasurer's report
- g) President's report on the activities of the Council
- h) Admission of new members
- i) Discussion of a topic selected by the President of the Council
- j) Closing prayer and hymn.

VI. SPECIAL COMMITTEES

When the membership of a Council is more than 10, special committees may be established according to the needs of the local organizations.

VII. DISTRICT COUNCILS

1. After 5 or more local councils are established, a District Council shall be set up. This district Council should meet at least once a year.

2. District Council officers shall be: President, Vice-President, Liaison Officer.

The main duty of the Liaison Officer will be to visit each local Council in his district, at least once a year. He will act as District Council secretary.

For further information concerning the League, please write to the acting secretary.

Rev. G. Laviolette, O.M.L.
Secretary,
Indian and Eskimo Welfare Commission,
University of Ottawa, Ottawa (2), Ont.